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JOHNSTON, G. A. *Selections from the Scottish Philosophy of Common Sense*. Chicago: Open Court Publishing Co., 1915. Pages vii+267. \$1.25.

Selections from the writings of Reid, Ferguson, Beattie, and Stewart, illustrating the Scottish philosophy of common-sense are here collected with an introductory essay by the editor. Nearly three-quarters of the material is from Reid and one-half of the remainder from Stewart, the systematizer of Reid's philosophy. The selections will give the general reader some knowledge of the spirit and method of the school, especially of Reid the originator. The introductory essay is brief and, therefore, affords only a bare outline of the purpose, content, and influence of the movement. Yet the outline is well wrought and will conduce to an appreciation of the limitations and worth of this school.

W. T. P.

KOHLER, KAUFMAN. *Hebrew Union College, and Other Addresses*. Cincinnati: Ark Publishing Co., 1916. ix+336 pages.

These twenty-five addresses reveal a character of rare strength and loftiness. Dr. Kohler is one of the greatest leaders of Reform Judaism. He believes his people have before them the greatest task to which God has ever called them, namely, to bring the modern world to the full appreciation of monotheism, truth, justice, and peace. The author is very frank, yet fair, in his criticisms upon historic Christianity. With orthodox Christianity he takes decided issue; with liberal Christians he finds himself in close accord. His splendid tribute to Jesus would be even more hearty and much less modified were he to carry his source-study of the Gospels to their logical issue. For it is not the Jesus of history in whom he finds such fatal inconsistencies and therefore weaknesses, but the church's picture of the Christ.

F. M.

KIRKPATRICK, S. C. *Through the Jews to God: A Challenge*. London: Society for Promoting Christian Knowledge, 1916. 157 pages. 2s. 6d.

A daring book, with the contents fully measuring up to the challenge implied in the title. The author, speaking out of long experience with orthodox Jews—and with words of love and appreciation all too seldom found in Christian writings—voices his firm conviction that *Catholic Christianity both must and can win orthodox Judaism to believe in Jesus as Messiah*. In that great and happy day, he continues, the world will be shaken from its lethargy as never before. Jewish Christianity, keeping its Jewish rites with its new-born messianic faith, and Catholicism representing the purest Christian rites and faith in Jesus' lordship as well, will together sweep the earth victoriously for the Kingdom of God. In comment one can only say: What a pity that such splendid zeal and fairness should be so thoroughly blinded to the hard facts of many centuries past. Never can the world go back—far back—to the Jewish-Christian or to the Catholic symbols, long since outgrown and discarded by the masses of thinking people.

F. M.